

hunting, killed a deer, squirrel, or what not, and, delivering the following speech (Bill), gave his wife to eat:

This time we are going to eat. This woman for a long time has not eaten meat. I am going to feed her. You, Washo, here you will cook it. Anything I find I'll feed the woman. All of you, you will cook. Cook, you will bring it here, then we'll all eat.

The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything. The mother did not drink any cold water after the delivery lest "it should kill her quickly."

According to Dave, no man was allowed near the woman in confinement. The navel cord was cut with a wooden knife as sharp as a razor. After the delivery the mother drank a sugar-pine potion "to make the blood come out." The father had to stay away; after the child's birth he bathed in a creek lest the baby die. He also gave some man a buckskin, which helped keep disease away from the infant. The mother stayed at home for about ten days; her month's meat fast was "in order not to raise up the blood again." A woman who had given birth to four children no longer observed this taboo (Jack).

People liked twins and sometimes laughed at one of them, saying, "That man does more work than others" (because he is double).

Barrett's reports that cradles were decorated differently in accordance with the infant's sex. This agrees with Paviotso data, but was not confirmed by Bill for the Washo.

After four or five months, an infant was put into a bigger and stronger cradle (Dave).

NAMES

Children were not named until old enough to talk. A child's funny saying led to a corresponding name, retained in later life. Jack was thus called A'abi, which has no meaning. Boys and girls bore the same kind of name. This custom of name giving has been abandoned altogether.

EDUCATION

The Washo did not strike naughty children, but merely talked to them. A father would make a little bow and arrows for his son and teach him to shoot squirrels. Stories were told only at night, when a boy might ask an old man to tell him a story, the elder answering, "Lie down, I'll talk to you." At last the child would fall asleep.

ADOPTION

A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant. A man who took a fancy to a little boy sometimes desired to have him for a son and married the mother.

PUBERTY

The most important dance was the girls' puberty ceremony, t'cw'wa. It was the only one witnessed by Bill. He said it was still common in Carson Valley, but had been discontinued in Antelope Valley for lack of girls. T'cw'wa and

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[186] southern ranges of the Nevada herds. However, small
[177] herds did range in the eastern portion of Washo coun-
[538] try, but the appearance of firearms and livestock eli-
[533] minated the antelope completely in this area. One in-
formant, himself seventy-five, remembers stories
about the hunts, told to him by a very old brother-in-
law who remembered the antelope songs.

Another informant, generally a good source of hunt-
ing information, admitted that he did not know anything
about the subject. He had never hunted antelope, nor
had his father or uncle.

(787) The signal to hunt was a dream announcing the
(624) presence of antelope to a dreamer, who acted as
(791) leader of the hunt. The entire process was considered
to be magical by this informant who said:

"There was really no corral. Maybe just a few
piles of brush. The people just danced around and
sang, and that kept them antelope there like they
was hypnotized. They could keep them right there
all night that way. After they held them all night
they'd start to slaughter at sunrise. They'd sing:
'We aren't doing this for meanness or for fun but
we want you for fine food,' or something like that.
I heard the song once but I never learned it all.
I wish I had, now."

(763) This informant was certain that the Washo did not
expect a person to die as a result of the practices of
antelope charming. He had heard of other tribes which
believed this, and he thought it peculiar (Steward 1941:
[186] 318-320). This explanation compares favorably with
the culture element distribution lists presented by
Stewart, which reported some of the traits usually con-
sidered as part of the shaman complex in antelope
[194] hunting common among Basin Shoshone and Paiute.
(Stewart 1941; Stewart 1941.)

224 Rabbits (32-94) --The pursuit of the jack rabbit
185 appears to have been changing in its importance dur-
178 ing the past century. Several informants recall being
told in their youth by old men that often only the hides
were stripped from rabbits to make blankets, but that
most of the meat was discarded because other game
was plentiful. However, firearms and agriculture soon
put an end to antelope hunting, and the Trans-Sierra
region, like most of the nation, suffered a steady de-
cline in the number of deer. All informants agree that
in their own youth trips to California after deer were
necessary because there were almost no deer east of
the Sierra. All Indians agree that the deer population
in Nevada today is far greater than it was in the ear-
ly years of this century. The decrease in antelope and
deer forced a greater dependence on the jack rabbit
as a source of food as well as fur. The communal
nature of the rabbit hunt may have made possible a
gradual transference of ritual traits from the antelope
complex to the rabbit hunt.

[237] Traditionally the Washo drove rabbits into nets, a
method common in the Basin. Stewart's notes, taken
from informants in their seventies in 1938, make no
mention of any supernatural aspect of the rabbit drive.
(484) Evening dancing during the rabbit drive was denied.
[136] There was, however, a special leader who directed
the hunt. In later times these men were credited with
dreaming power, as this quotation illustrates: "Jack
Wallace would dream where the rabbits were and when
it was time for hunting he would send out a call." The
man mentioned was described as the last of the real

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